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(Venice, 1892: pp. 421–437). The Acáthist Hymn (so called because it is read or sung *none sitting*) was first recited in honor of the Virgin Mary for the repulse of the Hagarenes from Constantinople in the reign of Heraclius (A.D. 626). Generally it is attributed to Sergius, poet-patriarch of Constantinople (610–641). The English translation, which is due to Mr. G. R. Woodward, is on the whole faithful to the Greek text, although sometimes it amplifies unduly the original thought of the Byzantine poet.

THE LIFE OF ST. FRANCIS XAVIER, EVANGELIST, EXPLORER, MYSTIC.
EDITH ANNE STEWART. With translations from his letters by DAVID MACDONALD, B.D. Headley Bros., London. 1917. Pp. 356. Eleven portraits, maps. 12s. 6d.

The nineteen chapters into which the life of St. Francis is divided are arranged in a strictly chronological order. The preliminary chapters are an interesting review of the antecedents of St. Francis, national, domestic, and educational. Chapters IV and V deal at some length with the order of the Jesuits and especially with the religious charter of the Jesuits, the Spiritual Exercises. All this is legitimate arrangement, for Xavier next to Ignatius Loyola was the Jesuit and the Spaniard of primary importance. The following chapters confine themselves almost exclusively to Francis. They recount his labors in Italy and at Lisbon, the journey from Lisbon to Goa, to Cape Comorin, to Ceylon, Japan, and back to India again, and they end with the untimely death of Francis.

The book is useful; it is carefully done; it reveals the author's love of her subject; it manifests familiarity with the principal sources and with the modern literature on the subject (in fact the author should be especially commended for the admirable bibliography in the appendix). But to the reviewer at least it fails to convey with power the fascination of the Saint himself. The parts that appeal to me most strongly are those relating to Ignatius and the order of Jesuits rather than those pertaining directly to St. Francis. It would be difficult to draw a picture so winning that the reader's attention would be impatient with all that did not intimately relate itself to the subject. But this is precisely what the author should do. Xavier was a great man — in some ways greater than Ignatius. He was not only a remarkable personality, but he was intimately associated with events of a religious, sociological, intellectual, and geographical importance inferior to none in

early modern days. The author tells us all these things, but she does not make them matters of commanding importance. She does not make one regret that the last page of the book has been reached. In fact she inserts others and herself a little too much, and, save here and there, she does not let Francis stand forth clearly as he is.

Wherever the author allows Francis perfect freedom, the book is of real value. There are translations of many letters, a good proportion of which are to Ignatius Loyola. To me these are the best portions of the book. The author has done a real service in producing them in such convenient form. There are descriptions of the horrors of a sixteenth-century voyage and of the attempts of Francis to alleviate the sufferings of his fellow-passengers; there are accounts of foreign lands and strange peoples, all in Francis' own words; there are directions by him as to the proper nurture of heathen peoples in the Christian faith — very rudimentary, very crude, but very effective. These are of a value second only to that of the letters to his master. But there should have been more of these. The letters of Francis are a mine of religious, pedagogical, and ethnical information. He was intimately associated with the creative days of Portuguese Colonial power. The book just misses the effective assertion of this fact. Another edition should have more of Francis and less of his times and his contemporaries. He should be allowed to speak more, and there should be less running comment on what he says. These remarks are possibly a council of perfection. They may be hypercritical. But one always wants to see a good book made a little better.

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WHAT IS CHRISTIANITY? A STUDY OF RIVAL INTERPRETATIONS. GEORGE CROSS. University of Chicago Press. 1918. Pp. x, 214. \$1.00.

In this little book, written in clear, simple style, the author gives us an introductory section of his apologetics; that is, he presents discussions "preparatory to a statement and vindication of the truth of the Christian religion." This being his task, the plan of his work is of much interest and importance. The plan adopted by Professor Cross is that of delineating six rival types of Christianity, and then presenting in a concluding chapter his conception of the essence of Christianity. The interest and importance of the plan are that it provides a way of organizing the manifold and complex